

Tawheed Class #23

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TABLE OF CONTENTS

Class Twenty Three	1
Chapter Three	1
Types of Guidance	2
The First Type.....	2
The Second Type	2
The Third Type	3
The Fourth Type	4
Which Type of Guidance Did the Author Intend?.....	5
Al-Haneefiyyah Millat Ibraheem	5
The Root Word of Haneefiyyah	7
The Connection Between the Linguistic and Shar'ee Definition	8
Haneefiyyah and Islam Are Interchangeable	9
Haneefiyyah and the Ahnaaf Are Different	11
A Dream Pertaining to Haneefiyyah	11
Millat Ibraheem	14
The Definition of Millah	14
Who is Ibraheem?	14

CLASS TWENTY THREE

We start off today in our Usool Ath-Thalaathah class on Chapter Three. Last week, we finished Chapter Two with Walaa' and Baraa'. We start Chapter Three and if you remember when I gave you the structural breakdown of the book, we said this is the core of the book. According to some, Chapter Three is the book. This is the chapter that has the three real, official, main fundamental principles, which you call fundamental principles. Chapter One had four introductory fundamental principles, Chapter Two had three matters or issues, and Chapter Three is the real object and subject matter of the book. It is what the book is titled after, meaning when you say Al-Usool Ath-Thalaathah or Ath-Thalaathatul-Usool (the three fundamental principles), it is this chapter.

CHAPTER THREE

He starts off the chapter saying:

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ

Know, may Allah direct you to obedience to Him.

We spoke on why the author starts with Du'aa at least twice before. He did that before, and that is why we spoke about it. Over here he says Arshadaka (أَرْشَدَكَ), which means to direct you. Arshadaka from ar-Rushd (الرشد), meaning may Allah direct you to uprightness upon the way of truth.

Ar-Rashaad (الرشاد) is the path of guidance, like the verse says:

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿غافر: ٣٨﴾

And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allah's religion of Islamic Monotheism with which Musa has been sent]." (Surat Ghaafir: 38)

The man who believed said O my people, follow me. I will guide you to the way of Rashaad – the way of right conduct and guidance. So in the verse, Rashaad means correct path or guidance. And overall, guidance is four types.

TYPES OF GUIDANCE

THE FIRST TYPE

The first one is al-Hidaayah al-'Aammah al-Mushtarakah Baynal-Khalq (الهداية العامة (المشتركة بين الخلق).

It is mentioned in the verse:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿طه: ٥٠﴾

[Musa] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." (Surat Taha: 50)

He created everything and He guided it. He gave each person his physical image, He gave physical parts and features, and then guided each part to what it was created for. He gave form and nature, and guided it to work for what it was created for.

THE SECOND TYPE

The second one is Hidaayatul-Bayaan wat-Dalaalah wat-Ta'reef Li-Najday al-Khayr wash-Sharr (هداية البيان والدلالة والتعريف لنجدي الخير والشر), which is guidance to direct and show you the right and evil path. This guidance shows both ways and what to choose, but it does not necessarily include or mean anything about the choice itself. We guided him to the path, and we told him follow this and stay away from this. That is all it means.

It is mentioned in the two worded verse in Surat al-Balad:

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿البلد: ١٠﴾

And shown him the two ways (good and evil)? (Surat al-Balad: 10)

It is to show the good and evil. That is all it is.

It is a verse mentioned in Surat Fussilat:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ... ﴿فصلت: ١٧﴾

And as for Thamood, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance. (Surat Fussilat: 17)

أَيَّ بَيِّنَاتٍ لَهُمْ وَأَرْشَدْنَاهُمْ وَدَلَّلْنَاهُمْ

So Allah showed them, but they chose blindness.

It is also in Surat ash-Shoora:

...وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿الشورى: ٥٢﴾

And verily, you (O Muhammad sallallahu 'alayhi wa sallam) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism). (Surat ash-Shoora: 52)

THE THIRD TYPE

The third guidance is Hidaayatut-Tawfeeqi wal-Ilhaam (هداية التوفيق والإلهام), which is the guidance where one is actually on the right path. This is the one that is from Allah to the righteous people. Messengers show the path, but this guidance is totally from Allah. In fact, Allah denied that Messengers have this type of guidance power.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ...

﴿القصص: ٥٦﴾

Verily! You (O Muhammad sallallahu 'alayhi wa sallam) guide not whom you like, but Allah guides whom He wills. (Surat al-Qasas: 56)

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ... ﴿٥٣﴾ ﴿الشورى﴾

And thus We have sent to you (O Muhammad sallallahu ‘alayhi wa sallam) Roohan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur’an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad sallallahu ‘alayhi wa sallam) are indeed guiding (mankind) to the Straight Path (i.e. Allah’s religion of Islamic Monotheism). The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. (Surat ash-Shoora: 52-53)

In this verse He said the Messenger guides in a way, but it is not the guidance of Tawfeeq from Allah. The success comes from Allah.

Before we go on, what is the difference between the second and the third guidance? The second guidance means you have two avenues – here is the right avenue and here is the wrong avenue. Stay away from the wrong one and follow the right one. That is all it is. The third one means one is actually guided by Allah, and we ask Allah to be among those.

THE FOURTH TYPE

The fourth one is guidance to Heaven or Hell when one is taken to them – al-Hidaayah Ilal-Jannah Aw an-Naar Ithaa Seeqa al-Insaan Ilayhimaa (الهداية إلى الجنة أو النار إذا سيق الإنسان إليهما).

That is mentioned in the verse:

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ﴿٦﴾
﴿محمد﴾

He will guide them and set right their state, and admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world). (Surat Muhammad: 5-6)

He will guide them to the path of Jannah.

أَخْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِنْ دُونِ اللَّهِ
فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ وَقِفُوهُمْ ۖ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾
﴿الصفات﴾

(It will be said to the angels): “Assemble those who did wrong, together with their companions (from the devils) and what they used to worship instead of Allah, and lead them on to the way of flaming Fire (Hell); but stop them, verily they are to be questioned.” (Surat as-Saaffaat: 22-24)

And guide them to Hellfire.

WHICH TYPE OF GUIDANCE DID THE AUTHOR INTEND?

Here in this booklet, the author is making Du’aa that Allah directs you to the guided path, which is number three.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ

Taa’ah (طاعة) is obedience – conformity with what is required by doing what is commanded to be done, and avoiding what is forbidden and sinful.

AL-HANEEFIYYAH MILLAT IBRAHEEM

Let us go on with our phrase.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

Know, may Allah direct you to His obedience, that al-Haneefiyyah Millat Ibraheem.

What is this al-Haneefiyyah Millat Ibraheem? It is in the Qur’an many times. It is all over the Qur’an and it is also mentioned in the Sunnah.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۚ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿البقرة: ١٣٥﴾

And they say, “Be Jews or Christians, then you will be guided.” Say (to them, O Muhammad sallallahu ‘alayhi wa sallam), “Nay, (We follow) only the religion of Ibraheem, Haneefa [Islamic Monotheism, i.e. to worship none but Allah (Alone)], and he was not of Al-Mushrikoon (those who worshipped others along with Allah).” (Surat al-Baqarah: 135)

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿آل عمران: ٦٧﴾

Ibraheem was neither a Jew nor a Christian, but he was a true Muslim Haneefa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikoon. (Surat Aali 'Imraan: 67)

قُلْ صَدَقَ اللَّهُ ۖ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ
﴿آل عمران: ٩٥﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Allah has spoken the truth; follow the religion of Ibraheem Haneefa (Islamic Monotheism, i.e. he used to worship Allah Alone), and he was not of Al-Mushrikoon." (Surat Aali 'Imraan: 95)

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۖ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿النساء: ١٢٥﴾

And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (a good-doer) and follows the religion of Ibraheem Haneefa (Islamic Monotheism - to worship none but Allah Alone). And Allah did take Ibraheem as a Khaleel (an intimate friend). (Surat an-Nisaa': 125)

فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا
قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ
السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ ﴿الأنعام﴾

When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face towards Him Who has created the heavens and the earth Haneefa (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of Al-Mushrikoon." (Surat al-An'aam: 78-79)

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا
كَانَ مِنَ الْمُشْرِكِينَ ﴿الأنعام: ١٦١﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibraheem, Haneefa [i.e. the true Islamic Monotheism - to believe in One God (Allah i.e. to worship none but Allah, Alone)] and he was not of Al-Mushrikoon.” (Surat al-An’aam: 161)

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ
﴿النحل: ١٢٠﴾

Verily, Ibraheem was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Haneefa (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikoon (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah). (Surat an-Nahl: 120)

This is just some verses and there is more. What is this Millat Ibraheema Haneefa? Before we go deeper, simply put here is the definition. Al-Haneefiyyah is the religion that is free from Shirk and founded upon purity and sincerity of intention for Allah. It is the true and straight, pure religion. It is Islam.

THE ROOT WORD OF HANEEFIYYAH

Now let us go to the root word and see the connection in the meaning.

In the real original Arabic, the old Arabs would say:

رجل حنفاء

With a Kasrah on the Raa.

ورجل أحنف

With a Fathah on the Raa.

The first one means a leg that is Hanfaa’. The second one means a man who is Ahnaf.

A female poet called Umm al-Ahnaf used to say:

وَاللَّهِ لَوْلَا حَنْفُ بَرَجِلِهِ مَا كَانَ فِي فِتْيَانِكُمْ مِنْ مِثْلِهِ

Using this root word, a female poet used to say about someone that had he not had Hanaf in his legs, there would not be in your youth anyone compared to him. He has a deficiency, otherwise he would be the best one. We are using her line of poetry for linguistic purposes. Why would they describe legs or a man as being Ahnaf or Hanaf? Why would they use that? Because linguistically when Arabs used to use Ahnaf for the legs or to talk about a man, they meant that person has pigeon toes or what is called intoeing. Most people's toes are straightforward, but some people's toes point towards each other. We commonly refer to that today as pigeon toes, or more medically appropriate is intoeing. It is when the front portion of the feet turns inward.

THE CONNECTION BETWEEN THE LINGUISTIC AND SHAR'EE DEFINITION

Now you are saying in your mind that he gave us the definition of the Shar'ee meaning (that it is the purity and sincerity and away from Shirk and all that), then you went a million miles away explaining the linguistic root meaning of Haneefa. What is the purpose? I did that to draw a connection between the linguistic meaning and the Shar'ee meaning that we took. Like linguistically, Islam means submission and that is it. The Shar'ee meaning is submission to Allah with Tawheed, following and obedience, and refraining from Shirk. Just like in Tajweed for example with the Noon as-Saakinah rules (al-Idhaar, al-Idghaam, al-Ikhfaa' and al-Iqlaab). There is always a connection between the literal linguistic meaning and the Shar'ee meaning. There is always a connection.

Now what is the connection between the linguistic meaning of Haneefa and the Shar'ee Islamic meaning that we mentioned? Haneefa literally means to lean, to turn and to incline. The connection is that it is to incline and turn totally to Tawheed, lean towards Tawheed and lean away from Shirk. Some scholars defined Haneefiyyah as turning to Allah and turning away from other than Allah, because it means turn to – turning to Tawheed and turning away from Shirk. That is the connection.

Al-Qurtubi said:

حَنِيفًا مَائِلًا عَنِ الْأَدْيَانِ الْمَكْرُوهَةِ إِلَى الْحَقِّ دِينِ إِبْرَاهِيمَ

Haneefa is turning away from disliked faith, to the true religion of Ibraheem.

In his book At-Tahreer wat-Tanweer (التحرير والتنوير) which is a thirty volume Tafseer, Ibn 'Ashoor said Haneefiyyah or Haneef is when you veer off track. He stated that it was considered a praise to Ibraheem. He needed to veer off track because during his time the people were in deep darkness and astray, so he turned away from that course. He veered away, meaning he veered off the course of Shirk. He turned away from Shirk and he turned to the path of Tawheed. Sometimes it is good to be different. Sometimes it is best to take a detour that no one else is taking or a detour everyone else is warning about. Ibn 'Ashoor said after that, al-Haneefiyyah became a symbol or an honorary term of praise in honour of Ibraheem 'alayhis-salaam.

HANEEFIYYAH AND ISLAM ARE INTERCHANGEABLE

Another point on al-Haneefiyyah is that it also means Islam, and Islam means Haneefiyyah. They can be used interchangeably during the time of Ibraheem and today in our Millah. Today not many would understand if you say I am on the Haneefiyyah or you tell them I follow the Haneefiyyah if he asked you what your religion is. With most you would have to sit and explain it to them, just like not many during the time of Ibraheem understood what Islam was.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿آل عمران: ٦٧﴾

Ibraheem was neither a Jew nor a Christian, but he was a true Muslim Haneefa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikoon. (Surat Aali 'Imraan: 67)

Ibraheem was neither a Jew nor a Christian, but he was a Haneefa. He mentioned Haneefa first and then Muslim.

حَنِيفًا مُّسْلِمًا

Both terms were used there. Ibraheem turned away from both courses (both religions) and turned to Haneefa Muslima. We need to know that word in-depth because it is a word that is very important and essential to the people of Laa Ilaaha Illallah, especially the strong holders of Tawheed, those who study and want to master Tawheed.

Ibn 'Ashoor said during his time, Ibraheem used Haneefa in place of Islam at times because people back then did not know what Islam was, so he used Haneefa because they knew

what Haneefa was. Even though Ibraheem called himself Muslim, he used Haneefa because his people did not know it. When he built the Ka'bah, what were him and his son saying?

﴿۱۲۸﴾ البقرة: ۱۲۸

“Our Lord! And make us submissive unto You.” (Surat al-Baqarah: 128)

O Allah, make us Muslims. But then he used Haneefa. Why? Ibn ‘Ashoor said he used it because the people during his time did not know what Muslim was, but they knew what Haneefa was.

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿۱۰۴﴾ وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿۱۰۵﴾ يونس

Say (O Muhammad sallallahu ‘alayhi wa sallam): “O you mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship, besides Allah. But I worship Allah Who causes you to die, and I am commanded to be one of the believers. And (it is inspired to me): Direct your face (O Muhammad sallallahu ‘alayhi wa sallam) entirely towards the religion Haneefa (Islamic Monotheism, i.e. to worship none but Allah Alone), and never be one of the Mushrikoon (those who ascribe partners to Allah, polytheists, idolaters, disbelievers in the Oneness of Allah, and those who worship others along with Allah). (Surat Yunus: 104-105)

Allah is directing the Prophet sallallahu ‘alayhi wa sallam to follow this Haneefiyyah.

A similar verse in Surat ar-Room:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿۳۰﴾ الروم: ۳۰

So set you (O Muhammad sallallahu ‘alayhi wa sallam) your face towards the religion of pure Islamic Monotheism Haneefa (worship none but Allah Alone) Allah’s Fitrah (i.e. Allah’s Islamic Monotheism), with which He has created mankind. No change let there be in Khalqillah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not. (Surat ar-Room: 30)

In Musnad Ahmad, the Prophet sallallahu ‘alayhi wa sallam said:

إِنِّي أُرْسِلْتُ بِحَنِيفِيَّةٍ سَمَحَةٍ

I was sent with Haneefiyyah Samhah.

And in Musnad Ahmad when the Prophet sallallahu ‘alayhi wa sallam was asked what is the religion most beloved to Allah, he said:

الْحَنِيفِيَّةُ السَّمَحَةُ

What is al-Haneefiyyah as-Samhah? We took al-Haneefiyyah, and as-Samhah means the easygoing religion. It is the religion that is very easy and as you know, our religion is founded on being easy. If you look at our religion overall, it is very easy and when matters are very difficult on one where he cannot do them, they turn to be easy with the exception rules that we have. However, there may be some details that are difficult and that one has to do if they are under his means. There is some aspects that are difficult.

Now the point is that Haneefiyyah and Islam can be used interchangeably. You have to understand that.

HANEEFIYYAH AND THE AHNAAF ARE DIFFERENT

The last detail on this Haneefiyyah issue is that do not get Haneefiyyah and Ahnaaf messed up. Al-Haneefiyyah (the Millah of Ibraheem) is one thing, and the Ahnaaf (the followers of the school of Fiqhi that Abu Haneefah established) is a total different thing.

A DREAM PERTAINING TO HANEEFIYYAH

Before we move on, let your fingers relax and your minds relax a moment. Let me tell you this personal dream that I always remember when I talk about this issue. Thirty five years ago or close to it, as I always say Islam back then was not popular or common. The movements on the scene were the secular movements, the nationalistic movements, the communist movements and the socialist movements, and they were even dominating among those who claimed to be Muslim. Marx and Lennon were like the stars and heroes

for many who called themselves Muslim all over the world, and more particularly in countries with calamities and countries that are trying to liberate lands taken from them. Allah did not take our lands and put us in the predicament that we are in today for anything small or vain, or because He oppressed us Ma'aath Allah. He touched the Ummah for a tiny bit of their sins and forgave a lot.

I remember my father bringing group after group who were Muslims and trying to convince them that Allah exists, because now suddenly they adopted communist and atheist ideologies. Some were growing beards not to look like our beloved sallallahu 'alayhi wa sallam, but rather to look like Castro and Guevara. Truly I am telling you facts. Others saw Gamal Abdel Nasser in Egypt and his nationalistic movement, and the movement of Michel Aflaq as the route to victory. Others went with the secular route of Yasser Arafat. Each path stinkier and filthier and more rotten than the other path. The few who were called religious were at many times people of Bid'ah, and then there was always the few few few who were on the truth. Many of you do not know this historic background because you were either young or not born back then. Actually I myself was a child.

So basically Islam was not as popular or as common as you see today, or anywhere close to that. It was during those times that my father wanted to continue studies in Madinah to face the challenges and doubts and better his knowledge, even though at that time he was very knowledgeable and he had already learned with many Mashaa'ikh. I told you people change and moult in their belief. They change with how the news changes and how the circumstances and the governments change. From the will of Allah and His biggest blessing on our family which is rare to see, is that the Manhaj I am on today Wallahil-'Adheem is the Manhaj my father taught me when I was a little kid. Not a tiny bit changed, and I say Alhamdulillah Thumma Alhamdulillah that one had Istiqamah from young days and did not moult and change.

Let me say also having lived through this pre-Islamic awakening stage and you see the drastic ongoing changes in the world, I really make Du'aa and very much anticipate that within this decade the Ummah will wake up to a sudden day of victory. A day that will please every believer and seeker of peace, and displease every tyrant and oppressor and enemy of Allah. The day that we all long for when we hear of the Khilaafah established on this earth. I believe Inshaa Allah Ta'aala it will be in this decade.

So in the seventies, my father had the ambition to study in this university no one knew about, and he wanted me and my two sisters to go along and memorise the Qur'an. May Allah protect my sisters and raise the rank of my mother to Firdaws. At that time, many 'Ulamaa had come and visited us in the States and they saw the Da'wah activity of my father which impressed them. They encouraged my father to cut his Da'wah activity or pause it, go to Madinah and come back, which only added more inspiration to what he wanted. Among those who visited was ash-Shaykh al-Harakaan Rahimahullah who was the head of the Muslim World League back then, and Abdullah Ibn Qa'ood Rahmatullah 'Alayhi who was

among the high 'Ulamaa. There is also Shaykh Sa'd al-Husayyan who was in charge of the Islamic affairs in Jordan for Sa'oodiyyah. Then he involved his two brothers – Ibraheem al-Husayyan who was the right-hand man and trustee of Ibn Baaz for decades, and they had a third brother which is Saalih al-Husayyan who you may have heard of. He just died recently months ago, and he was the head of the committee for the Haram in Madinah and Haram in Makkah. And there were many others who all pushed and helped my father to fulfil his dream to go to Madinah, and many helped him get accepted. All those who I mentioned are dead, with the exception of Shaykh Sa'd. May Allah have mercy on those who died of them.

Let me tell you another side issue. Shaykh Saalih al-Husayyan who was the head of the two Haram and just died recently – he is probably one of the most humble men you will ever meet in your life, and possibly one of the richest at the same time. When I used to sit in the Haram and memorise the Qur'an every day from 'Asr to Isha' and my father would be in a Halaqah with other Mashaa'ikh learning, he would take me and say come on let us go have lunch and come back, your father is not going to get mad. And really that was the only person my father would trust me to go with. I would go with him and one thing I learned about this man is he was teaching me how dutiful he was to his mum. He told me if his mum is on a higher level, he will not go above that level and sleep. If she is on the second level, he will stay on the first or second level and sleep. He will not go on a higher level and disrespect her. He took it as a form of disrespect, even though he was in a high position and very wealthy. It shows you how some take their mother and be dutiful to her, so take advantage if your mum or your parent is alive and be dutiful to them.

So my father had obstacles in going and these people helped him. Among the obstacles was for example that he could not take the family. Back then, it was impossible to take a family. Allah made it easy and I ask Allah subhaanahu wa ta'aala that He made it easy out of His love to my father, because that is who he grants knowledge to.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

If Allah wants good in someone, He will grant him Fiqhi of the Deen. That is a clear Hadith.

So like I said, one of the obstacles was that back then it was almost impossible and actually it was not known among any student to take his family along with him. That did not happen back then and if you tried to do it illegally, they had checkpoints set up every two weeks. Madinah was very small and they had checkpoints where they would clear out anyone who was illegal. Unlike today where there is permits for students in Madinah and also there is other ways the students find around taking them. My father wanted us all to benefit and he wanted us to memorise the Qur'an. If they declined us, he was going to reject the acceptance.

In the midst of the days spent in anticipation, looking forward to going to Madinah and if they will allow us all to go, he had a dream and he saw himself riding on a horse entering Madinah with Ibraheem 'alayhis-salaam welcoming him to Madinah. In the dream, Ibraheem 'alayhis-salaam was telling my father you will be on the Haneefiyyah, you will master the Haneefiyyah, you will live on it and you will die on it, or a statement close to that. May Allah make that true. Months after that dream, we were all in Madinah. At the front gate of the university, my father looked at it and said do you remember the dream I told you about? This is the scene I saw in the dream. I told you this because every time I remember, teach or mention Haneefiyyah, or a lot of times when I recite it or read it, I remember the dream my father had. I ask Allah subhaanahu wa ta'aala to keep you and our beloved followers and students all over the world steadfast on Millat Ibraheema Haneefa, that we live on it, that we die on it and that we be resurrected on it.

MILLAT IBRAHEEM

Now let us go back to our text.

إِعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةُ إِبْرَاهِيمَ

THE DEFINITION OF MILLAH

Al-Millah (الملة) means the way. Here it means the way which Ibraheem followed in religion.

Millah is the way which Ibraheem followed in religion.

WHO IS IBRAHEEM?

We took Millah, so now the next word is Ibraheem. We know Ibraheem 'alayhis-salaam.

Allah said about him:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿النساء: ١٢٥﴾

And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (a good-doer) and follows the religion of Ibraheem Haneefa (Islamic Monotheism - to worship none but Allah Alone). And Allah did take Ibraheem as a Khaleel (an intimate friend). (Surat an-Nisaa': 125)

Allah took him as His friend and Allah chose him as His friend. The Khaleel of the Most Merciful is Ibraheem. He is the father of the prophets and his way is mentioned repeatedly, so that it will be adhered to and it will be followed.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ... ﴿الْمُمْتَحَنَةُ: ٤﴾

Indeed there has been an excellent example for you in Ibraheem and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever, until you believe in Allah Alone." (Surat al-Mumtahanah: 4)

Ibraheem is a Qudwah (قدوة) (an example) for the Prophet sallallahu 'alayhi wa sallam. He is a Qudwah and he is an example for this Ummah.

He is the one-man nation.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً... ﴿النحل: ١٢٠﴾

Verily, Ibraheem was an Ummah (a leader having all the good righteous qualities), or a nation. (Surat an-Nahl: 120)

Allah gave him wisdom when he was a young boy, as He said in the Qur'an:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿الأنبياء: ٥١﴾

And indeed We bestowed aforetime on Ibraheem his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allah, etc). (Surat al-Anbiyaa': 51)

A boy raised in a house where his father made statues to be worshipped instead of Allah. He was raised in an environment where statues were worshipped all around him. That was his environment and that is how he grew up. He stood against the people of his time.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ ﴿الأنعام﴾

Thus did we show Ibraheem the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set." When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people." When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah." (Surat al-An'aam: 75-78)

A young man who stands tough and teaches us the tactical debate to impose on your opponent, in a way that shows them how ridiculous and pathetic that belief is. Impose that idea on them to show them how pathetic and ridiculous it is.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿الأنعام: ٧٩﴾

"Verily, I have turned my face towards Him Who has created the heavens and the earth Haneefa (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of Al-Mushrikoon." (Surat al-An'aam: 79)

I turn my face to Allah and only Allah. I turn my face – that is Haneefa.

Ibraheem is the ideal Daa'iyah. He is the one who has wisdom in Da'wah. He was the one who has manners in Da'wah. He was talking to a father who has opposed him and was his enemy, yet he is still telling him:

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا
﴿٤٣﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا
﴿٤٤﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ
لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾ ﴿مريم﴾

“O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. O my father! Worship not Shaytaan. Verily! Shaytaan has been a rebel against the Most Beneficent (Allah). O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of Shaytaan (in the Hellfire).” (Surat Maryam: 43-45)

And then when he disbelieved and he got arrogant, he said:

...سَلَامٌ عَلَيْكَ... ﴿مريم: ٤٧﴾

“Peace be on you!” (Surat Maryam: 47)

Look at the manners. Look at the wisdom in Da’wah.

When matters got serious, he got serious. He displayed his Baraa’ from them and he said:

...كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ... ﴿المتحنة: ٤﴾

“We have rejected you, and there has started between us and you, hostility and hatred forever.” (Surat al-Mumtahanah: 4)

When they stepped it up, he stepped it up and he said:

وَتَاللَّهِ لَا كِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿الأنبياء: ٥٧﴾

“And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs.” (Surat al-Anbiyaa’: 57)

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ
هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ ﴿الأنبياء﴾

So he broke them to pieces, (all) except the biggest of them, that they might turn to it. They said: "Who has done this to our Aalihah (gods)? He must indeed be one of the wrong-doers." (Surat al-Anbiyaa': 58-59)

Who has done this to our gods? Even though their lords were dust and dirt, they still called them lords. When the Fitrah goes from Haneefiyyah to its opposite, it no longer has sense. They are calling dust their lord.

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿الأنبياء: ٦٠﴾

They said: "We heard a young man talking (against) them who is called Ibraheem." (Surat al-Anbiyaa': 60)

They took him to court, and in court he was the one-man nation. He was a one-man nation that spoke like a real man, even though he was a young teenager. He did not cower and dilute his teaching or back away.

He said:

أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿الأنبياء: ٦٧﴾

"Fie upon you, and upon that which you worship besides Allah! Have you then no sense?" (Surat al-Anbiyaa': 67)

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿الأنبياء: ٦٨﴾

They said: "Burn him and help your Aalihah (gods), if you will be doing." (Surat al-Anbiyaa': 68)

They said burn him. What did he say? He said:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Allah said:

...يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿الأنبياء: ٦٩﴾

“O fire! Be you coolness and safety for Ibraheem!” (Surat al-Anbiyaa’: 69)

This is our Ibraheem ‘alayhis-salaam. The one Allah took Khaleel. The one Allah says he is a one-man nation. The one Allah says he is a Khaleel. The one we are ordered to follow in his footsteps. The one our Prophet was ordered to follow in his footsteps. The universal reviver of Tawheed on this earth.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً... ﴿النحل: ١٢٠﴾

Verily, Ibraheem was an Ummah (a leader having all the good righteous qualities), or a nation. (Surat an-Nahl: 120)

Allah gives certification to this man as being a one-man nation. It was not through luxury and comfort that he got it. It was through hardships, difficulties and trials that he got it. It was through Walaa’ and Baraa’, through firmness and steadfastness, through Da’wah and unwavering belief. May Allah bring about in this Ummah more one-man nations, or we need more one-woman nations to revive this Haneefiyyah of Ibraheem ‘alayhis-salaam.

Now you know what the author meant in his statement:

الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

When you read it in different forms throughout the Qur’an and Sunnah or when you see it anywhere, now you know what al-Haneefiyyah Millat Ibraheem is.